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In paragraph 8 of reference we described AECASSOWARY/27's plans to counteract the Soviet success in presentation of Soviet nationality artistic groups. Forwarded herewith are copies of a front-page article extracted from "La Libre Belgique" of 21 August, "Russian Colonialism at the Brussels Exposition", which AECASSOWARY/27 identifies as his own. We believe this to be an achievement of some significance, particularly in view of the brief time which AECASSOWARY/27 has enjoyed to make the ~~necessary~~ necessary contacts for publication of such an article.

Enclosure: news article as stated

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Via station of  
La Libre Belgique  
article 31 August 1958

RUSSIAN COLONIZATION AT THE BRUSSELS EXHIBITION

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As a participating state in the exhibition, the USSR has employed a grand effort in order to show the world its realization in the economic, social, scientific and cultural domain obtained by the communist regime in 40 years. The immense pavilion not only costs more than any other foreign pavilion but the Russians are doing their utmost to present their country and history and their way of life in a manner to impress the millions of visitors who come from domains which are more divers. Up to the present more than 16 million Belgians and foreign visitors, among whom there are 3,000 Soviet subjects chosen with scrutiny and surveilled, have visited the pavilion.

It is necessary to remember that the USSR is a multi-national state with more than 200,000,000 inhabitants, an area of 23.3 million kilo-meters, composed of 15 federal republics which according to the Soviet Constitution are, "the most democratic" and "the best on the earth" -- "sovereign and independent". The federated people--by virtue of this same constitution--are "free to leave the Soviet Union" whenever it pleases them. All of these people has its own culture. Their language is entirely different from the Russian language. Their character and national aspiration, their history, their government and their administration are their own. The most different climates, civilization, races, religions have imprinted a distinct stamp on each people of the Soviet empire which Moscow wishes always to conserve as "great and indivisible".

A particular aspect of the Russian scene hits most of the Occidental visitors. That which is most jarring is the absence at the exhibition of non-Russian nations of the USSR. An absence deliberately perpetrated by the Russians, for reasons principally political.

At the entrance to the Soviet pavilion are hung 15 flags--of the 15 republics--which signify the multi-national character of the USSR. These flags, the significance of which is perhaps familiar to the initiated, "ought to show to the visitor that Soviet Russia is the only country in the world which has best resolved the problem of life in the community of divers nations, which have vanquished chauvinism of which those masters of colonialism in order to create a "happy family" of small people within their own state. In its propaganda Russia affirms that the USSR must not only go to the rescue of the national aspirations of all its people but still give to those states the statue of an individual state and even to have introduced the Ukrainian and Belo-Russian to the organization of the United Nations while the Occidental Nations continue to exercise its political colonization in Asia, in Africa and Latin America.

After the flags one can see in the large hall of the pavilion two sides of a folding screen, two rows of coat of arms of 15 federated republics. These coats of arms carry the inscription in the language and par-

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ticular handwritting of each republic which explains absolutely nothing to the mass of visitors. For all purposes these coat of arms pass unnoticed. The Russian organizers of the Soviet pavilion have not taken the trouble to explain each of these coat of arms either in French or in Flemish. Every indication is that this omission is not by chance. Actually, these flags and coats of arms enjoy a capital role in the propaganda books as they stimulate patriotic sentiments of the various nations. These nations are even more flattered when they are authorized to play their national ~~at~~hems. How these examples strike at the people whom Moscow promised to liberate.

But if some visitor would have the nerve to ask for a Ukrainian book at the pavilion, the pavilion personnel regard him with suspicion even with irritation but on the other hand all of those books -- scientific or literary -- in the Russian library are exposed en masse. The same thing applies to music records. It is with difficulty that one can procure a good record of the Ukrainian music which is requested by the visitors. In a shelf of books one finds a poem of the greatest Ukrainian poet Chevtchenko - placed along side the poets Pushin and Lermontov. Whoever is not familiar with Ukrainian literature -- that is generally for the mass of visitors -- will take Chevtchenko for a Russian writer: (Chevtchenk has been condemned for his patriotic Ukrainian books and deported to Asia in 1847 with the prohibition not to write and not to paint).

Among the newspapers, the reviews of the multitude of periodical publications printed in Russian -- it is truly difficult to find a specimen of the Ukrainian language or in a language of another non-Russian nationality. Here we take for the best example the Ukraine because this Soviet republic "independent" -- with more than 42 million people and an area greater than that of France -- occupies the second place in the hierarchy of the USSR after the Soviet Russian republic. Its importance economically, politically, strategically, culturally -- of the struggle of the Ukrainian people for its liberty -- confirms upon the Ukraine a strategic importance not only for the USSR itself but also for all Europe.

What do these other countries absent from the Soviet pavilion say? There is no representation of the Baltic countries Lithuania, Latvia, Estonia -- no Belo-Russo (Byelorussian), Georgia, Armenian, Azerbaijan, Turkmen, Kirghiz, Uzbek, Kazakh, Tajik, Moldavian. All of these republics -- representing more than 100 million non-Russian population -- are camouflaged diluted and lost in the Soviet pavilion where no geographic map can be seen with statistics explaining the ethnic composition of the people of the USSR. Such a map would be a strong incentive for these people constitute more than 50% of the non-Russian population of the Soviet Union. The traces of existence of these people are so skillfully defaced that Russia emerges alone - the other people are reduced to the roles of figure-heads or folklore representatives. The organizers of the pavilion have

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created this impression that the USSR is nothing but Russia.

In the area of artistic manifestations it was necessary to make certain exceptions: the presence at the exhibition of the Ukrainian ensemble of singers and dancers and those artists of various republics at the gala Soviet day. The coming of the Ukrainian ensemble constituted a unique event: for not since the tour of concerts of Chouer, National of Ukraine Kochytz, sent in 1918 by the Democratic Ukrainian Government -- has one artistic Ukrainian ensemble left the Soviet territory free.

Why has Moscow permitted this State Ukrainian ensemble to leave? One can only surmise that the Soviet directors have ceded this point upon the insistence of the Ukrainians due to the exigencies of the exterior political Soviet situation.

Let us remember in passing that at the Yalta Conference Stalin said to Roosevelt that "his position in the Ukraine was very difficult and unstable and that voting in favor of the entrance of the Ukrainian to the United Nations was essential in order to conserve unity". (The reference is Stettinius: "Roosevelt and the Russians at the Conference of Yalta, page 169.)

It is to be noted beside that not one delegate of the Ukrainian government for Kiev came to Brussels in order to accompany the dance ensemble and to represent it at the exhibition. On the other hand one is not even aware of an intellectual or, a writer, or a Ukrainian journalist who came to the exhibition while representing his country. The Russians replaced them throughout. The same situation applies to all the other non-Russian nations of the USSR.

When one compares these Soviet self-styled representatives, to the English "colonies" or to the French mandates one verifies the fact that these enjoy much more independence and liberty than the Ukraine, Byelorussia, Georgia and Lithuania, etc. Nevertheless "colonial" France has gathered together in its pavilion a section especially devoted to Algeria; "colonial" Belgian also has erected a pavilion devoted to the Congo and has even organized Congolese days. All the American "States" -- which are only in reality administrative entities of the United States -- have had their own days at the American pavilion. Even Nasser has reserved a special place for the "Syrian presentation of the RAU", while the USSR has not accorded the necessary stand to one or the other of its "independent" and "free" republics. On the contrary, they have carefully submerged these national riches in order to inscribe them uniquely on the balance sheet of one Russian nation.

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Voroshilov has not called to the "national days" of the USSR a single minister of a single Soviet republic which is non-Russian.

In the Soviet propaganda the slogans of self-determination of people for liberty and national freedom serve only as a article of exportation and as a folding screen behind which is concealed the old Tzarist imperial Travesty of the conquering Soviets. At the 19th congress of the Russian Communist Party in October 1952 Stalin -- addressing himself to the foreign delegates -- said "now the bourgeois have ceded for dollars the rights, their independence of nations. The standard of national independence is thrown overboard! Representatives of communism and of the democratic parties you must brandish this standard if you wish to hold the direction of the nation".

This program stated by Stalin is actually that of Lenin. It remains today that of Krushchev. All the nations as the Ukraine do not fight only in order to change the regime, but above all in order to liberate themselves from the Moscow brand of imperialism which has imposed upon them this regime.

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